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production in art is directed outward, in order to reflect the unconscious by products, philosophical production is directed immediately inward, in order to reflect it in intellectual intuition. The real sense by which this kind of philosophy must be grasped, is therefore the æsthetic sense, and hence it is that the philosophy of art is the true organum of philosophy (III.)

Out of the vulgar reality there are only two means of exit—poetry, which transports us into an ideal world, and philosophy, which makes the real world vanish before us. It is not plain why the sense for philosophy should be more generally diffused than that for poetry, especially among that class of men, who, whether by memory-work (nothing destroys more directly the productive) or by dead speculation (ruinous to all imaginative power), have completely lost the æsthetic organ.

4. It is unnecessary to occupy time with common-places about the sense of truth, and about utter unconcern in regard to results, although it might be asked, what other conviction can yet be sacred to him who lays hands upon the most certain of all—that there are things outside of us? We may rather take one glance more at the so-called claims of the common understanding.

The common understanding in matters of philosophy has no claims whatsoever, except those which every object of examination has, *viz.*, to be completely explained.

It is not, therefore, any part of our business to prove that what it considers true, is true, but only to exhibit the unavoidable character of its illusions. This implies that the objective world belongs only to the necessary limitations which render self-consciousness (which is I) possible; it is enough for the common understanding, if from this view again the necessity of its view is derived.

For this purpose it is necessary, not only that the inner works of the mental activity should be laid open, and the mechanism of necessary ideas revealed, but also that it should be shown by what peculiarity of our nature it is, that what has reality only in our intuition, is reflected to us as something existing outside of us.

As natural science produces idealism out of realism, by mentalizing the laws of Nature into laws of intelligence, or super-inducing the formal upon the material (I.), so transcendental philosophy produces realism out of idealism, by materializing the laws of Nature, or introducing the material into the formal.

GENESIS.

By A. BRONSON ALCOTT.

“God is the constant and immutable Good; the world is Good in a state of becoming, and the human soul is that in and by which the Good in the world is consummated.”—PLATO.

I.—VESTIGES.

Behmen, the subtlest thinker on Genesis since Plato, conceives that Nature fell from its original oneness by fault of Lucifer before man rose physically from its ruins; and moreover, that his present existence, being the struggle to recover from Nature's lapse, is embarrassed with double difficulties by deflection from rectitude on his part. We think it needs no Lucifer other than mankind collectively conspiring, to account for Nature's mishaps, or Man's. Since, assuming man to be Nature's ances-

tor, and Nature man's ruins rather, himself is the impediment he seeks to remove; and, moreover, conceiving Nature as corresponding in large—or macrocosmically—to his intents, for whatsoever embarrassments he finds therein, himself, and none other, takes the blame. Eldest of creatures, and progenitor of all below him, personally one and imperishable in essence, it follows that if debased forms appear in Nature, it must be consequent on Man's degeneracy prior to their genesis. And it is only as he lapses out of his integrity, by

debasement of his essence, that he impairs his original likeness, and drags it into the prone shapes of the animal kingdom—these being the effigies and vestiges of his individualized and shattered personality. Behold these upstarts of his loins, everywhere the mimics jeering at him saucily, or gaily parodying their fallen lord.

"Most happy he who hath fit place assigned
To his beasts, and disforested his mind;
Can use his horse, goat, wolf, and every beast,
And is not ape himself to all the rest."*

It is man alone who conceives and brings forth the beast in him, that swerves and dies; perversion of will by mis-choice being the fate that precipitates him into serpentine form, clothed in duplicity, cleft into sex,

"Parts of that Part which once was all."

It is but one and the same soul in him, entertaining a dialogue with himself, that is symbolized in The Serpent, Adam, and the Woman; nor need there be fabulous "Paradises Lost or Regained," for setting in relief this serpent symbol of temptation, this Lord or Lucifer in our spiritual Eden:

"First state of human kind,
Which one remains while man doth find
Joy in his partner's company;
When two, alas! adulterate joined,
The serpent made the three."

II.—THE DEUCE.

"I inquired what iniquity was, and found it to be no substance, but perversion of the Will from the Supreme One towards lower things."—*St. Augustine.*

Better is he who is above temptation than he who, being tempted, overcomes; since the latter but suppresses the evil inclination in his breast, which the former has not. Whoever is tempted has so far sinned as to entertain the tempting lust stirring within him, and betraying his lapse from singleness or holiness. The virtuous choose, and are virtuous by choice; while the holy, being one, are above all need of deliberating, their volitions an-

swering spontaneously to their desires. It is the cleft personality, or *other* within, that confronts and seduces the Will; the Adversary and Deuce we become individually, and thus impersonate in the Snake.†

III.—SERPENT SYMBOL.

One were an Œdipus to expound this serpent mythology; yet failing this, were to miss finding the keys to the mysteries of Genesis, and Nature were the chaos and abyss; since hereby the one rejoins man's parted personality, and recreates lost mankind. Coeval with flesh, the symbol appears wherever traces of civilization exist, a remnant of it in the ancient Phallus worship having come to us disguised in our May-day dance. Nor was it confined to carnal knowledge merely. The serpent symbolized divine wisdom, also; and it was under this acceptance that it became associated with those "traditionary teachers of mankind whose genial wisdom entitled them to divine honors." An early Christian sect, called Ophites, worshipped it as the personation of natural knowledge. So the injunction, "Be ye wise as serpents and harmless as doves," becomes the more significant when we learn that *seraph* in the original means a serpent; *cherub*, a dove; these again symbolizing facts in osteological science as connected with the latest theories of the invertebrate cra-

* It is a miserable thing to have been happy; and a self-contracted wretchedness is a double one. Had felicity always been a stranger to humanity, our present misery had been none; and had not ourselves been the authors of our ruins, less. We might have been made unhappy, but, since we are miserable, we chose it. He that gave our outward enjoyments might have taken them from us, but none could have robbed us of innocence but ourselves. While man knew no sin, he was ignorant of nothing that it imported humanity to know; but when he had sinned, the same transgression that opened his eyes to see his own shame, shut them against most things else but it and the newly purchased misery. With the nakedness of his body, he saw that of his soul, and the blindness and dismay of his faculties to which his former innocence was a stranger, and that which showed them to him made them. We are not now like the creatures we were made, having not only lost our Maker's image but our own; and do not much more transcend the creatures placed at our feet, than we come short of our ancient selves."—*Glanvill.*

* "Had man withstood the trial, his descendants would have been born one from another in the same way that Adam—i. e. mankind—was, namely, in the image of God; for that which proceeds from the Eternal has eternal manner of birth."—*Behmen.*

nium accepted by eminent naturalists, and so substantiating the symbol in nature; this being ophiomorphic, a series of spires, crowned, winged, webbed, finned, footed in structure, set erect, prone, trailing, as charged with life in higher potency or lower; man, supreme in personal uprightness, and holding the sceptre of dominion as he maintains his inborn rectitude, or losing his prerogative as he lapses from his integrity, thus debasing his form and parcelling his gifts away in the prone shapes distributed throughout Nature's kingdoms; or, again, aspiring for lost supremacy, he uplifts and crowns his fallen form with forehead, countenance, speech, thereby liberating the genius from the slime of its prone periods, and restoring it to rectitude, religion, science, fellowship, the ideal arts.*

"Unless above himself he can
Erect himself, how poor a thing is man."

IV.—EMBRYONS.

"The form is in the archetype before it appears in the work, in the divine mind before it exists in the creature."—*Leibnitz*.

As the male impregnates the female, so mind charges matter with form and fecundity; the spermatie world being life in transmission and body in embryo. So the egg is a genesis and seminary of forms, (the kingdoms of animated nature sleeping coiled in its yolk) and awaits the quickening magnetism that ushers them into light. Herein the human embryo unfolds in series the lineaments of all forms in the living hierarchy, to be fixed at last in its microcosm, unreeling therefrom its faculties into filamental organs, spinning so minutely the threads, "that were it physically possible to dissolve away all other members of the body, there would still remain the full and perfect figure of a man. And it is this perfect cerebro-spinal axis,

this statue-like tissue of filaments, that, physically speaking, is the man." The mind above contains him spiritually, and reveals him physically to himself and his kind. Every creature assists in its own formation, souls being essentially creative and craving form.

"For the creature delights in the image of the Creator; and the soul of man will in a manner clasp God to herself. Having nothing mortal, she is wholly inebriated from God; for she glories in the harmony under which the human body exists."*

V.—PROMETHEUS.

"Imago Dei in animo; mundi, in corpore."

Man is a soul, informed by divine ideas, and bodying forth their image. His mind is the unit and measure of things visible and invisible. In him stir the creatures potentially, and through his personal volitions are conceived and brought forth in matter whatsoever he sees, touches, and treads under foot. The planet he spins.

He omnipresent is,
All round himself he lies,
Osiris spread abroad;
Upstaring in all eyes.
Nature his globed thought,
Without him she were not,
Cosmos from chaos were not spoken,
And God bereft of visible token.

A theosmeter—an instrument of instruments—he gathers in himself all forces, partakes in his plenitude of omniscience, being spirit's acme, and culmination in nature. A quickening spirit and mediator between mind and matter, he conspires with all souls, with the Soul of souls, in generating the substance in which he immerses his form, and wherein he embosoms his essence. Not elemental, but fundamental, essential, he generates elements and forces, expiring while consuming, and perpetually replenishing his waste; the

* "I maintain that the different types of the human family have an independent origin, one from the other, and are not descended from common ancestors. In fact, I believe that men were created in nations, not in individuals; but not in nations in the present sense of the word; on the contrary, in such crowds as exhibited slight, if any, diversity among themselves, except that of sex."—*Agassiz*.

* "Thou hast possessed my reins, thou hast covered me in my mother's womb. My substance was not hid from thee when I was made in a secret place, and there curiously wrought as in the lowest parts of the earth: there thine eyes did see my substance yet being imperfect: and in thy Book were all my members written, which in continuance were fashioned when as yet there was none of them."—*PSALM cxxxix: 13, 15, 16*.

final conflagration a current fact of his existence. Does the assertion seem incredible, absurd? But science, grown luminous and transcendent, boldly declares that life to the senses is ablaze, refeeding steadily its flame from the atmosphere it kindles into life, its embers the spent remains from which rises perpetually the new-born Phoenix into regions where flame is lost in itself, and light its resolute emblem.*

"Thee, Eye of Heaven, the great soul envies not,
By thy male force is all we have, begot."

VI.—IDEAL METHOD.

"It has ever been the misfortune of the mere materialist, in his mania for matter on the one hand and dread of ideas on the other, to invert nature's order, and thus hang the world's picture as a man with his heels upwards."—*Cudworth*.

This inverse order of thought conducts of necessity to conclusions as derogatory to himself as to Nature's author. Assuming matter as his basis of investigation, force as father of thought, he confounds faculties with organs, life with brute substance, and must needs pile his atom atop of atom, cement cell on cell, in constructing his column, scone mounting scone aspiringly as it rises, till his shaft of gifts crown itself surreptitiously with the ape's glorified effigy, as Nature's frontispiece and head. Life's atomy with life omitted altogether, man wanting. Not thus reads the ideal naturalist the Book of lives. But opening at spirit, and thence proceeding to ideas and finding their types in matter, life unfolds itself naturally in organs, faculties begetting forces, mind moulding things substantially, its connections and interdependencies appear in series and degrees

* "Man feeds upon air, the plant collecting the materials from the atmosphere and compounding them for his food. Even life itself, as we know it, is but a process of combustion, of which decomposition is the final conclusion; through this combustion all the constituents return back into air, a few ashes remaining to the earth from whence they came. But from these embers, slowly invisible flames, arise into regions where our science has no longer any value."—*Schleiden*.

as he traces the leaves, thought the key to originals, man the connexus, archetype, and classifier of things; he, straightway, leading forth abreast of himself the animated creation from the chaos,—the primeval Adam naming his mates, himself their ancestor, contemporary and survivor.

VII.—DIALOGIC.

If the age of iron and brass be hard upon us, fast welding its fetters and chains about our foreheads and limbs, here, too, is the Promethean fire of thought to liberate letters, science, art, philosophy, using the new agencies let loose by the Dædalus of mechanic invention and discovery, in the service of the soul, as of the senses. Having recovered the omnipresence in nature, graded space, tunnelled the abyss, joined ocean and land by living wires, stolen the chemistry of atom and solar ray, made light our painter, the lightning our runner, thought is pushing its inquiries into the unexplored regions of man's personality, for whose survey and service every modern instrument lends the outlay and means—facilities ample and unprecedented—new instruments for the new discoverers. Using no longer contentedly the eyes of a toiling circuitous logic, the genius takes the track of the creative thought, intuitively, cosmically, ontologically. A subtler analysis is finely disseminated, a broader synthesis accurately generalized from the materials accumulated on the mind during the centuries, the globe's contents being gathered in from all quarters: the book of creation, newly illustrated and posted to date. The new Calculus is ours: an organon alike serviceable to naturalist and metaphysician: a Dialogic for resolving things into thoughts, matter into mind, power into personality, man into God, many into one; soul in souls seen as the creative controlling spirit, pulsating in all bodies, inspiring, animating, organizing, immanent in the atoms, circulating at centre and circumference, willing in all wills, personally embosoming all persons in unbroken synthesis of Being.